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MOHAMMEDANISM
A
PSEUDO-CHRISTIANITY;
OR

THE KORAN AND THE BIBLE COMPARED AS TO
HISTORY, THEOLOGY, SOTERIOLOGY, AND ES-
CHATOLOGY.

BY

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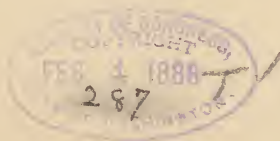
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Martyr of the Revolution; Life of Professor James H. Coffin,
LL.D.—Discoverer of the Laws which govern the Winds of the
Globe; A Time to Dance; &c.*

EASTON, PA.:

M. J. RIEGEL.

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P R E F A C E .

In connection with the preparation of a paper to be read before the Easton branch of the Evangelical Alliance, on the subject of Mohammedanism, we had occasion to peruse the Koran, with some care, and note the many places in which it showed a marked similarity to the Bible. Having this material on hand, we were prompted to put it into print, as it seemed suitable to throw light on the subject as alluded to by several articles which appeared in the public prints, in near proximity to each other, in the latter part of 1887. One appeared in the *Interior*, of Chicago, and is as follows:

“A SUGGESTIVE LECTURE. Probably no man in India has made a more thorough study of Mohammedanism than has Rev. Dr. Wherry, or knows better how to approach Mohammedans so as to win their attention. Dr. Wherry recently delivered a lecture to the Mohammedans of Saharanpoor, which pursued a line of thought not usually followed by those who are called to face those people and to endeavor to win them to the truth. Making the Quran (which is the way the Koran is now spelled) the basis of a lecture whose object was to lead earnest and intelligent Mohammedans to recognize the authority of the Bible, and so to reject the Quran as a supreme authority on religion, Dr. Wherry contended and proved:—1. That both the Christian and Jewish Scriptures—the Old and New Testaments—were in common use among Christians and Jews in Medina, Arabia, in the time of Mohammed. 2. That Mohammed himself openly attested the genuineness of those Scriptures and inculcated obedience to their teaching—that he even referred to them as an authority for his apostleship and as an attestation of it. 3. That those Scriptures were not corrupted after the days of

Mohammed. That if they were so corrupted Mohammedanism is responsible for the corruption on the ground of their own claim. 4. No considerable or important portion of the Scriptures could be abrogated even on established Mohammedan principles—certainly the doctrine of a God, of his decrees, of his moral laws, of his appointed way of salvation, the predictions of the prophetic books, and the historical books, could in no sense be abrogated in accordance with those principles. 5. Therefore, under their claim that Islam, or Mohammedanism, is the only true religion on earth revealed by God to men, Mohammedans are, by their own principles, bound to accept, read and obey the Bible. This chain of simple and conclusive reasoning cannot fail to be appreciated by intelligent Moslems when they attempt to answer it. It seems to indicate a line along which Christianity can safely and successfully advance against Mohammedanism, by turning its guns against itself, capturing them and using them for the promotion of our common Christianity. By some such method, one of argument and conciliation rather than of mere denunciation, we may hope to make what is now a bigoted Mohammedanism an active and efficient agency in the Christianizing of India and Africa.”

Another appeared in the *New York Semi-Weekly Tribune*, and is as follows:

“CHRISTIANITY AND ISLAMISM. The paper on Islamism, which Canon Isaac Taylor read at the English Church Congress, recently held at Wolverhampton, is the talk of the hour among English churchmen. Among other things the Canon said that Islamism is more successful than Christianity in a very large part of the world. Moslem converts from paganism are more numerous than Christian converts, and in some regions Christianity is actually receding before Islamism. As for the nations which have adopted the Moslem faith, it is almost useless to try to Christianize them. Moreover, in India, where Christianity seems to be making some headway against Hinduism, it is really only preparing the people for Islamism, which seems destined to be the pre-

vailing religion of that great country. In Africa, a tribe which once accepts the Moslem faith never reverts to paganism and never embraces Christianity. Canon Taylor also says that there is a good reason in the nature of things for these facts. Christianity is too lofty, too spiritual and perhaps too metaphysical for barbarous or semi-barbarous races to appreciate or comprehend. Islamism, on the other hand, is so material and concrete in its structure that such races readily accept it. Not only is the moral code of Islamism accepted in theory by these races, but in practice as well. In fact it at once lifts them up to a comparatively high plane of morality. Christianity fails to do this, and therefore the bold Canon concludes that Islamism has done more for civilization than Christianity has done or can do.

"These are startling statements to come from a dignitary of the English Church, but that they have some basis of truth cannot be wholly denied. In one view it is complimentary to Christianity to say of it that it is too lofty to find a ready acceptance among barbarous races. At the same time, such a view of Christianity would, if accepted, effectually cut the nerve of foreign missions. For why should the churches waste their money in trying to convert people who not merely will not, but cannot, understand or accept Christianity? More than that, why should they not actually contribute money for the propagation of Islamism, which in the words of Canon Taylor causes the negro tribes of Africa to renounce paganism, devil worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft, gambling, drunkenness, unchastity, cruelty and filth? In fact, Canon Taylor clearly intimates that it would be wise for the church to recognize Islamism. 'We ought to begin,' he says 'by recognizing the fact that Islam is not an anti-Christian faith, but a half Christian faith—an imperfect Christianity. Islam is a replica of the faith of Abraham and Moses, with christian elements. Though the teaching of Mahomet falls grievously short of the teaching of St. Paul, there is nothing in it antagonistic to Christianity.'"

* * * * *

A third appeared in *Christian Thought*, the organ of The American Institute of Christian Philosophy, in the article giving Dr. Ellinwood's opening lecture on Comparative religions, in the University of New York. The lecturer says:—

“Mohammedanism, as all admit, has borrowed everything worthy of consideration from Judaism and Christianity, and it still retains the Old Testament Monotheism under another name.”

“Might not a strong hold be taken upon the mind of a candid Moslem by pointing out evidences in the Koran itself that Mohammed regarded Christ as a perfectly sinless being, an honor accorded to no other prophet, while he himself was confessedly guilty of unbridled passions which only a special dispensation could condone.”

With a view therefore, of throwing more light upon this general subject, by giving some details, we have ventured to offer the following pages to the public. The reader however, must not suppose he has here laid before him all the tenets of Islam; nor is he to regard what is here said as all that might be said upon the teachings referred to; but rather is he to regard these pages as embodying the great substratum upon which the Koran rests, and which has iterated and reiterated the principles and doctrines treated of in many different places and under various phases. It is intended as a brief outline to show the bearing of the tenets of Islam as they are related to Christianity. If there should seem to be at times some confusion in the ideas and doctrines set forth, it should be remembered that we have simply endeavored to separate the wheat from the chaff, and have presented it as apparently lying in Mohammed's mind; and that he was neither inspired nor infallible.

BLOOMSBURY, N. J., FEB. 1888.

J. C. C.

MOHAMMEDANISM
A
PSEUDO-CHRISTIANITY.

CHAPTER I.

PRELIMINARY REMARKS.

It has been estimated that about one hundred and thirty millions of the human race are under the influence of Islam. The mission of Christianity being to bring mankind to a saving knowledge of the truth as it is in Jesus, this power must be met and overthrown. In this work, and in all efforts to bring men to Christ, we must assume that mankind originally possessed a saving knowledge of the truth, and that this knowledge has been lost or obscured in consequence of the sin committed by the federal head and representative of the race. Christianity furthermore assumes that all men are not equally sunken in degradation and ignorance, though all are lost and ruined by nature. In attempting therefore to

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evangelize any particular nation, tribe, or class of men, it is pertinent to inquire what measure, if any, of the true light is possessed by them, which can be utilized in the work.

Perhaps there is no people in connection with which this question is more pertinent than with the Mohammedans. The intelligent student of Islam will doubtless be convinced of the commonly accepted fact that, with unimportant references to the early history of christian doctrine; apocryphal writings; and the Midrash, or Hebrew commentaries on the O. T. Scriptures; the great mass of the Koran has been taken from the Bible. Our aim therefore is not so much to demonstrate the truth of this, as to make an approximate estimate, in an epitomized form, of the amount of divine truth thus transferred and so impressed upon the minds and hearts of the devotees of this form of belief.

COMPARISON AS TO HISTORY.

The theosophy of Mohammed assumes that the will of God is written upon a tablet in heaven, and this has been brought down by Gabriel, the angel of revelation, and communicated to mankind by prophets provided for every age and nation. It has been estimated

that there have been between two and three hundred thousand of these; three hundred and thirteen of whom were apostles. To promulgate new laws and introduce new dispensations which should supersede preceding ones, six were appointed, viz.: Adam, Noah, Abraham, Moses, Jesus, and Mohammed; the latter of whom has ushered in the final dispensation.

Of the one hundred and four sacred books originally given only four survive. These are the Pentateuch, the Psalms, the Gospel, and the Koran; all but the last of which, however, are in a corrupted form. Let us look into the latter and see if it is not really a perversion of the former.

We find then that the material universe is spoken of as being created by a God who speaks and it is done, and the bringing order out of chaos is accompanied by the operation of a spirit as recorded in scripture of the Spirit moving "upon the face of the waters." The time occupied in the work of creation was six days, two days being occupied in the creation of the earth proper, and four in the creation of the creatures. The heavens stood firm at God's command. The sun and moon were appointed to their respective missions of regu-

lating the seasons, and there was ordained the succession of night and day. The earth was fitted up for man's use and the animal world was made subject to him for his comfort and happiness, and all God's works are declared to praise him.

With reference to the creation and fall of man we find that Adam was made of dust, or clay, or clay and black mud. When made God appointed unto him his language and color and commanded that the angels should worship him, which they did except in the case of Eblis, one of the Genii, who refused. Once made, Adam was placed in Eden, and from him was taken Eve to be his companion. The pair were placed in Paradise and warned as to their duty. They were made the head of the race of mankind, who should be lords of creation. The animals were brought to Adam and he gave names to them. Satan comes, tempts and seduces man causing him to sin and fall. In the shame of the first parents of the race, aprons were made for them. Reference is made to the seed of the woman bruising the serpents head, and the pair are driven out of Eden. The birth of their two sons is recorded and the first mother believes she has "gotten a man from the Lord." Noah is repeatedly

referred to and spoken of as the apostle to his generation. He was ordered to construct the ark as a warning of coming evil, but his generation would not hearken to his admonitions. He gathered his family and the animals by pairs into the ark. The flood came and his generation was destroyed as a punishment for not hearkening to the preaching of their apostle. When the waters subside the ark rests on the Mt. al Judi and Noah leaves it. As the people increase and multiply upon the earth there comes great degeneracy among them corresponding with the degeneracy at Babel.

Job and his afflictions and prosperity are held up. Abraham is set forth as an apostle to his generation among the apostles and was faithful. He would not pray for his idolatrous father's house but reprovèd them, and was cast into the fire therefor but was miraculously preserved from the flames. He journeyed to Canaan and there prepared to sacrifice his son Isaac, who was saved by the intervention of providence. He was righteous in all his ways and worshipped and served the true God. God condescended to make a covenant with him and Ishmael, and he testified to the truth. He was a model Moslem and his religion was to be

commended and it was enjoined upon the adherents of Islam to obey the law and gospel as sent down through him. Three angels came to him on their way to Sodom and his wife Sarah laughed when it was announced that she was to bear a son to him in her old age.

Ishmael and Isaac are brought forward as apostles. Lot is introduced along with Abraham, Isaac, and Jacob and is commended as a good Moslem. He is intimately associated with Sodom and is specifically designated as the apostle to that city. We find him and his family residents of it. The vile character of its inhabitants is brought out. Strangers having come to the house of Lot the inhabitants besiege it in an unseemly manner, and the daughters of the apostle are offered to them to do with as they may deem best. The apostle is sent out of the corrupt city by the angels and it is destroyed by a rain of stones and baked clay. The apostle's wife is specifically pointed out as having been destroyed in the storm which overthrew the city.

Jacob appears as the apostle to his generation. Allusion is made to the ladder which he saw in his dream, and to his receiving the religion of Abraham, which he transmitted to his sons, who are referred to as the twelve pa-

triarchs. Joseph's dream of the sun and moon and stars bowing down to him, typifying the subsequent submission of his father and mother and brethren to him is related. He is cautioned by his father not to communicate this dream to his brethren. Whilst absent from home with them they find fault with the peculiar love and esteem in which Joseph and Benjamin are held by the father, and Joseph's death is devised. One of the number, corresponding with Reuben in the scripture, secures his incarceration in the pit or well, where Joseph receives a revelation from God as to how he should be revealed to his brethren at a future time, as took place in Egypt. The Ishmaelites come and attempt to draw water, whereupon they find Joseph and carry him away into Egypt and sell him. Jacob is shown a bloody garment by his sons which they represent as that of Joseph, a wolf having torn him to pieces, whereupon Jacob manifests great grief at the loss of his beloved son.

Joseph is introduced as apostle to the Egyptians of his day. He appears in the house of an employer, corresponding with Potiphar, and the lechery of this employer's wife is detailed. Joseph leaves his garment in her hand and the question comes up as to which of the

two was the aggressor and the guilty party. The woman being found guilty attempts a palliation of her offense upon the ground of the exceedingly great personal charms of Joseph. She assembles a company of her lady friends and allows them to behold his attractions, whereupon the whole party are stirred up with unlawful love for him, for which they are subsequently called to account by Pharaoh. Joseph however is cast into prison where two of the king's servants, corresponding with the butler and baker, become his companions. They each have a dream as recorded in the Bible, and Joseph becomes the interpreter. He makes a profession of faith in the God of his fathers and interprets the dreams, restoring the one to his place and consigning the other to punishment, and asks the favored one to remember him in his affliction when once restored, which is consented to but the promise is forgotten through the instigation of the devil. The other servant is executed, after which Pharaoh has dreams of seven good and bad ears of corn, and seven fat and lean kine. Joseph is remembered and becomes the interpreter of this double dream, whereby he is advanced to high position and placed over the king's store houses. Famine comes upon the

land and Joseph's brethren visit Egypt to procure food. The absent brother is ordered to be brought. Having supplied food the brethren are sent away with their money restored, it having been placed secretly in their sacks and which is found by them in due course of time. They make arrangements to go a second time to Egypt for food and request their father to allow their other brother to accompany them as demanded by Joseph. Jacob requires an oath of them that they will bring this brother in safety to him, upon which they take their journey to Egypt. Once there Joseph reveals himself to Benjamin who is designated by name. Food again being provided, Joseph's cup is put into Benjamin's sack and in due time the question is raised as to the party's having stolen the same. The brethren protest that he shall be a bondman in whose sack it may be found. It is found in Benjamin's sack and in the altercation which ensues the charge is made, apparently by way of palliation, that if Benjamin was a thief, his brother Joseph was a thief before him, whatever that may mean. An elder one of the brethren offers to remain in Egypt whilst the rest return and report to Jacob that Benjamin had turned out to be a thief and was therefore de-

tained. This offer however is declined, Joseph declaring that he will retain only the thief. Presently Joseph reveals himself to all his brethren and sends his inner garment to be cast upon the face of his father Jacob that he may thereby have his sight restored and be brought, with all his possessions, down into Egypt. This accomplished, Jacob and his wife are elevated to high estate, and they, with their sons, do homage to Joseph, thus fulfilling the dream which the apostle had in his youth.

When we come to the period of the Exodus, we find Moses born in Egypt and liable to be slain through the edict of a cruel sovereign, along with the other Hebrew children. We find him hidden among the bulrushes, and cared for by his mother, and adopted by the household of Pharaoh. He slays an Egyptian and flees to Midian. Shoiab (Hobab) appears as an apostle, to whom Moses is represented as serving a term of years for a wife, thus apparently confounding him with Jacob. In due time he comes upon the stage as an apostle and sees a burning as of the bush and hears a voice commanding him to put off his shoes as the place is holy. As he is commissioned to go to Egypt he receives the sign of his rod turned into a serpent; also that of leprousy.

Aaron appears as an apostle and is associated with Moses in his work of deliverer and lawgiver. They go as apostles to the Egyptians and confront Pharaoh, calling upon him to let Israel go. They present signs to convince the monarch of their divine commission, and are confronted by his magicians, whose rods are swallowed up by that of Moses. A flood and other plagues are sent and Moses is asked to intercede that they may be removed. The magicians are converted to belief in the God of Moses. The heart of Pharaoh is nevertheless hardened and he refuses to let the people go. Now the Exodus takes place. The Red Sea is divided into twelve parts and Pharaoh and his people are drowned. As the people are led by Moses, in due time the rock is smitten and twelve fountains of water gush forth. The people come to Mt. Sinai when the seventy elders are chosen and the law is given. The mountain is seen to be in commotion and God shrouds himself so that he may not be seen face to face by the lawgiver. Moses we find spends forty nights in the mount, during which time Aaron is appointed his deputy among the people. The law is now given, written upon tables of stone. Of this law we find every precept inculcated in a greater or

less degree of doctrinal purity and fullness.

The ark of the covenant is alluded to and parts of the ceremonial law inculcated; such, for instance, as related to the eating of a thing strangled, or dying of itself; or that which had been sacrificed to idols; or swine. The avenger of blood is referred to and the provision for sacrificing at a fixed place. We find the people clamoring for a god like the heathen, and Aaron, by the hand of al Sameri, makes a golden calf. Moses comes from the mountain and is very angry at the idolatry of the people, and the tables of the law are thrown down and Aaron is dragged about by the hair and beard, though protesting against such treatment. The calf is destroyed and Moses becomes a consuming fire to the idolaters. He however intercedes for them and they escape.

The people were organized into twelve tribes and led toward Canaan, manna being provided for them during the forty years wanderings in the desert. Joshua becomes the associate and adviser of Moses in his work as he leads a rebellious people to a promised land. In due time spies are sent forward who bring the report that there are giants in the land. Quails are provided for the lustful people and the rebellious troop of Korah we find swallowed up.

The period of the Judges is alluded to in the instance of Gideon's band who were selected by the manner in which they drank when coming down to the water, Judg. 7 : 5; but this company is represented as led by one Talut. Talut or Gideon is apparently confounded with Saul, whom Samuel anoints as king at the clamor of the people for a ruler like the other nations. David is brought forward as an apostle and is represented as fighting with and slaying Jalut, and also with Jesus, cursing Israel. He is represented as a psalmist, and sentiments in the Psalms are alluded to, such as, not sitting in the seat of the scornful, which of course is applied to Islam. His great sin in the case of Uriah's wife is presented, and he is represented as passing the kingdom down to Solomon, who is claimed as a good Moslem. Solomon's commerce and great riches are commemorated, and a perverted form of the history of the visit which the queen of Sheba made to him is recorded. His proverbs are alluded to, such as the sluggard going to the ant to learn of her ways of wisdom.

Elijah and Elisha are mentioned, especially the former in connection with the prophets of Baal on Carmel, in the days of Ahab, in which the sacrifice and altar were consumed by fire

from heaven, as recorded in I Kings 18 : 38.

The work of Jonah, in the reign of Jereboam is recorded, in that he is represented as being sent as the apostle to Nineveh, and is swallowed by the fish. Ezra is referred to in the statement that he and Christ are not the sons of God. The building of the walls of Jerusalem after the Babylonish captivity comes out in an allusion to the performance of religious duty with weapon in hand. Finally we find the Jews scattered and oppressed by the other nations of the earth.

Coming down to the N. T. period, we find Zacharias introduced, and the circumstances connected with the birth of John the Baptist narrated. The Virgin Mary, under the influence of the Holy Spirit, conceives and gives birth to Jesus, who is directed by a divine spirit and is recognized as an apostle to men, and only this, and is classed with the other prophets and apostles of Islam. In his mission he confirmed the scriptures previously given. Among other things in the teaching of Christ, allusion is found to the demand for him to show a "sign from heaven"; the house built upon the sand; the giving of alms which secures the hundred fold in return; Dives and Lazarus and the drop of water to cool the

tongue in torment; gaining the world and losing the soul; forsaking father and mother, which is represented as being for Islam; the camel going through the eye of the needle; the foolish virgins; the golden rule perverted, for the teaching of Islam is largely to do unto others as they do unto you, and grant no forgiveness though asked seventy times; one day is with the Lord as a thousand years. Allusion seems to be made to the Lord's Supper and the bread of life; the warning of Nicodemus to the Sanhedrim; and the twelve legions of angels spoken of by Christ in Gethsemane.

The crucifixion of the apostle Jesus is condemned, and at the same time it is intimated that another was substituted for him and suffered the ignominious death of the cross. Seven heavens are spoken of in allusion to the third heaven of scripture probably. Angels are the messengers to and guardians of mankind, and moreover there is the angel messenger of death. Of the last day knoweth no man, but when it comes the angels will gather men to judgment. It shall come in the twinkling of an eye, at the last trump, at which time the moon shall be turned into blood and the heavens shall be rolled together as a scroll. Heaven is guarded, and God will be found to

have kept a book of remembrance of good and evil when man enters there, and he will find that there are degrees of preferment in the celestial kingdom. The apostles of Jesus are referred to as being at Antioch; Gog and Magog are brought to view; and Judaizing is condemned. Allusions are also made to the times of the early fathers wherein the Virgin Mary was made an object of adoration, and wherein orders of monks were instituted, both of which things were condemned by the false prophet.

If this manifest wholesale plagiarism is not sufficient to convince the reader of the Koran as to the sources from which Mohammed drew his material in making it, he may be satisfied by the representations of the false prophet himself upon the point. The nations which had passed away had received their revelations, they having been communicated by the apostles in the different languages of the people to whom sent. They were attested by miracles wrought by the apostles or prophets solely under the divine permission. They are recognized by Mohammed, and the Penta-teuch is mentioned by name as that which describes good Moslems. The law of Moses is specifically recognized and pointed to as a

guide. He declares that he was an apostle like unto those who had preceded him, and that his revelation is of equal authority with those going before. He moreover tells us that he was commanded to follow the religion of Abraham the orthodox, specifying that the religions of Noah, Abraham, Moses, Jesus, and Mohammed are one and the same. He claims that the Koran is confirmatory of the former scriptures, and that they are equally binding with it.

Such then, are the characteristics of a book which has had, and still retains, a strong hold upon the hearts and minds of these many millions of our fellow men. It must not be assumed that what we have here presented, in an epitomized form, is an unimportant part of the sacred book compiled by the false prophet, as viewed from the stand-point of history; for the attentive reader of the Koran will perhaps discover that it constitutes a predominant part of his stock in trade, iterated and reiterated as circumstances required. All outside of this may perhaps properly be denominated insignificant.

CHAPTER II.

COMPARISON AS TO THEOLOGY.

Islam claims that it is a religion sent down to men by God. As christianity was attested by divine miraculous manifestations, so Mohammed claims the same for Islam. "Verily those who believe not the signs of God shall suffer a grievous punishment." We see the apostles of this faith using this mode of confirming their mission to men. Moses is represented as doing it when he went to preach to the Egyptians. "And unto the tribe of Thamud we sent their brother Saleh. He said, O my people, worship God, ye have no God beside him. Now hath a manifest proof come unto you from your God. This she camel of God is a sign unto you, therefore dismiss her freely that she may feed in God's earth and do her no hurt lest a painful punishment seize you." The gift of prophecy was claimed as a means of attesting the divine character of the revelations made by the prophets and apostles. "And we gave him Isaac, and Jacob, and we

placed among his descendants the gift of prophecy and the scriptures." "Every prophecy hath its fixed time of accomplishment, and ye will hereafter know it." The warning is given that if the divine attestation is not recognized, and the preaching of the apostles obeyed, they will stand as witnesses against the nations to which they were sent, in the great day of accounts. "On a certain day shall God assemble the apostles and shall say unto them: What answer was returned you when ye preached unto the people to whom ye were sent?"

The Koran then, claiming to be an authoritative revelation from God, what are its teachings theologically, as related to the teachings of the Bible?

The God of Islam is, in almost all essential particulars, the God of the Hebrews, the God of the Bible. He is the living and true God who is veiled from human sight. "God is one God; the eternal God; he begetteth not neither is he begotten." "He is God, besides whom there is no God; who knoweth that which is future, and that which is present; he is the most Merciful; he is God besides whom there is no God, the King, the Holy, the Giver of Peace; the Faithful; the Guardian; the Pow-

erful; the Strong; the Most High." And so as we examine from page to page the references to this being we see the effort made to convey the Bible idea of him. As to the idea of his greatness, we read: "If the sea were ink to write the words of my Lord, verily the sea would fail before the words of my Lord would fail, although we added another sea like unto it as a further supply."

We see him self-subsisting, self-sufficient, unsearchable, and to have no other gods associated with him. Idols and idol worship are unsparingly condemned and forbidden. False gods are contrasted with him and declared to be dead and powerless, having no feet to walk with, or hands to lay hold with, or eyes to see, or ears to hear. God is to be worshipped to the exclusion of the sun and moon. Polytheism is denounced by name, and the unity of God is asserted in positive declaration, and negatively by denying to him companions. He is declared to be supreme, sitting upon a magnificent throne. He is the almighty and wise creator, who, when he "saith unto a thing, Be, it is." He is the governor of the natural world which we see around us. He is sovereign and to be praised. He is the owner of all things and recognized Lord. He is the

Judge who keeps a book of accounts against the nations. He is the supreme benefactor of men, and shall finally come into a recognized supreme kingship among them. This God is glorified by the works of his hands. "Whatsoever is in heaven and on earth worshippeth God, voluntarily or of force," celebrating his praise.

When we view him more particularly in his relation to man, we find him a sovereign possessed of intelligence. "Unto him be praise in the world to come, for he is wise and intelligent." His attribute of omniscience is time and again declared, by which he knows man's heart and becomes the searcher thereof. "God is knowing and fully acquainted with all things." "God is well acquainted with that which ye do." "Verily God knoweth the secrets of both heaven and earth, for he knoweth the innermost parts of the breasts of men." Man cannot hide himself from God for he is omnipresent. "Whithersoever ye turn yourselves to pray, there is the face of God, for God is omnipresent." "There is no private discourse among three persons, but he is the fourth of them." The issues of life and death are with him. "Since ye were dead and he gave you life; he will hereafter cause you to

die, and will again restore you to life." He is moreover a God of free grace to man. "This is the free grace of God: he bestoweth the same on whom he pleaseth." He is a God of great goodness and mercy. "He giveth you of everything which ye ask him: and if ye attempt to reckon up the favors of God, ye shall not be able to compute the same." "If it were not for the indulgence of God toward you and his mercy, and that God is easy to be reconciled; and wise; he would immediately discover your crimes." The justice of God is seen in that he "will not wrong any one, even the weight of an ant." "God is exceeding beneficent" and leads into the right way, but at the same time is made the author of sin by leading men into error. "Whomsoever God shall direct he will be rightly directed, and whomsoever he shall lead astray, they shall perish." "Whomsoever God shall please to direct, he will open his breast to receive the faith of Islam; but whomsoever he shall please to lead into error, he will render his breast strait and narrow." He it is moreover, "who accepteth repentance from his servants and forgiveth sins." He is to be the final judge of man and his rewarder. "There is no God but he: before him shall be the general assembly of

the last day." "Unto God belongeth whatever is in heaven and earth; that he may reward those who do evil, according to that which they shall have wrought; and may reward those who do well, with the most excellent reward."

Whilst these ideas of God are substantially the same as presented in the Bible, when we come to the doctrine of the trinity, we find the teaching of Islam is diametrically opposite to that of the true religion. When we consider the history of christian doctrine previous to and in Mohammed's day, it seems most natural and reasonable to associate this doctrine, or rather lack of the doctrine of the trinity, with the Arian controversy, which was considered in the first council of Nice, 325 A. D., and in the second council of Constantinople, 553 A. D., the last one previous to Mohammed's advent. This controversy having reference to the personality and sonship of Christ. it would seem that short work was made of the subject by simply repudiating the whole idea, a very easy way of getting rid of a troublesome question. Hence the Koran denies that God has any offspring. "Yet they have set up the Genii as partners with God, although he created them; and they have falsely

attributed unto him sons and daughters, without knowledge." It says moreover of the trinity: "Believe therefore in God, and in his apostles, and say not, There are three God's: forbear this, it will be better for you, God is but one God." "By no means be one of those who attribute companions unto God." Christ's divinity is denied. "They are surely infidels who say verily God is Christ, the son of Mary," "And when God shall say unto Jesus, at the last day, O Jesus, son of Mary, hast thou said unto men: Take me and my mother for two gods beside God?" Sonship is denied Christ. "This was Jesus the son of Mary * * It is not meet for God, that he should have any son." "If God had been minded to have had a son, he had surely chosen what he pleased out of that which he had created, but far be such a thing from him; he is the sole the Almighty God." The true position of Christ is that of servant. "Christ doth not proudly disdain to be a servant unto God." "Jesus is no other than a servant, whom we favored with the gift of prophecy; and we appointed him for an example unto the children of Israel." "Jesus the son of Mary said: O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before,

me and bring good tidings of an apostle who shall come after me, and whose name shall be Ahmed."

Notwithstanding the position which Christ occupies as the second person of the trinity, in the Bible, is denied him, some of his functions as such are retained. He appears as a second Adam, whilst the existence of a second covenant is ignored. "Verily the likeness of Jesus in the sight of God is as the likeness of Adam." He is the "Word." "When the angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word, proceeding from himself; his name shall be Christ Jesus the son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God." "This was Jesus, the son of Mary; the Word of truth concerning whom they doubt." He sets up his kingdom and appoints his apostles. "Jesus the son of Mary said to the apostles, who will be my assistants with respect to God? The apostles answered, we will be the assistants of God." His crucifixion and ascension are recognized. "And the Jews devised a stratagem against him; but God devised a stratagem against them; and God is the best deviser of stratagems. When God said, O Je-

sus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers." As already intimated, it is said one died in his stead, which of course obliterates from Islam the doctrine of his vicarious sacrifice and atonement.

So also with reference to the Holy Spirit, the third person of the trinity. This doctrine had been established by the first council of Constantinople, 381 A. D. His personality therefore, along with that of Christ, so far as the trinity is concerned, must be ignored. Notwithstanding the holy spirit spoken of by Mohammed is associated with the person of Gabriel, it nevertheless remains that he is given some of the functions of the Holy Spirit of the Bible. As for instance with reference to the birth of Christ. "And remember who preserved her virginity and into whom we breathed our Spirit; ordaining her and her son for a sign unto all creatures." "Mary the daughter of Imran; who preserved her chastity, and into whose womb we breathed of our Spirit." "O Jesus, son of Mary, remember my favor towards thee and towards thy mother; when I strengthened thee with the holy spirit." "He is the being of exalted degree, the possessor of the throne; who sendeth down

the Spirit, at his command, on such of his servants as he pleaseth: that he may warn mankind of the day of meeting, the day whereon they shall come forth out of their graves, and nothing of what concerneth them shall be hidden from God."

All things are known to and decreed by God and written in an eternal and perspicuous book, and this was sent down upon a certain night to be carried out on earth. There is not a single grain in the dark parts of the earth, nor a green or dry thing which is not written in this book. God carries out his decrees so that no accident happens to men, all having been prearranged. The secrets of the future are found in God's book, and there is no security against the day of their fulfillment. Each one shall be granted a portion of happiness as prearranged. Life shall not be prolonged nor diminished, it is fixed. Nations have their appointed time, and nothing shall destroy them ere that time comes, and when it arrives nothing shall respite them.

One person is predestinated to be a believer, and another an unbeliever. No soul can die unless by permission of God, according to what is written in the book concerning the determination of things. With God everything

is regulated according to a determined measure, and when the most excellent reward of paradise is predestinated for a man he shall enter in and enjoy it.

God is not only the creator but the preserver. He exercises a government over the world and his creatures, dealing with an almighty hand. He provides food for man and beast. He has preserved the knowledge of himself among men, and spares the lives of the wicked that he may bring them to his designed punishment. Mohammed recognized that it was by God's providence that he was enabled to make his mighty conquests.

As to angels, we find included among the the spiritual beings of Islam, the Genii, who occupy a place between angels proper and man. They correspond with the Shedim of the Midrash and Talmud. They are made of fire; are subject to death, and are punished in hell along with lost men. The angels proper are made also out of fire and stand between God and man, and are legions in number. They aid in the spread of Islam, and act in the capacity of intercessors with God, carrying his messages and becoming agents of death. In paradise they have their specific duties to perform, and shall render conspicuous service at

the last day in gathering men to judgment. The chief of them are Gabriel, the holy spirit, and giver of revelations; Michael, the patron of the Jews; Azrael, the angel of death, as found in the apocryphal epistle of Barnabas; and Israphel, or Uriel, who shall sound the resurrection trumpet.

The Devil is made of subtle fire; is a strategist full of wiles; a deceiver and seducer, and is aided in his work by his demons. He has seduced man and become his bitterest enemy, and is the patron of unbelievers, who invoke his aid and that of his demons. He, with all his host are tormented in hell.

CHAPTER III.

COMPARISON AS TO ANTHROPOLOGY AND SOTERIOLOGY.

With the repudiation of the doctrine of the trinity, of course no connected or satisfactory presentation of Anthropology or Soteriology is to be expected in the Koran. We find however, disconnected allusions are made to the Bible doctrines upon these points. As we have already seen, man was created from dust, and the first pair were the progenitors of the race. "But as for thee O Adam, dwell thou and thy wife in paradise; and eat of the fruit thereof wherever ye will; but approach not this tree, lest ye become of the number of the unjust. And Satan suggested to them both, that he would discover unto them their nakedness, which was hidden from them; and he said Your Lord hath not forbidden you this tree for any other reason but lest ye should become angels, or lest ye become immortal. And he sware unto them, saying, verily I am

one of those who counsel you aright, and he caused them to fall through deceit. And when they had tasted of the tree, their nakedness appeared unto them, and they began to join together the leaves of paradise to cover themselves. And their Lord called to them saying, Did I not forbid you this tree; and did I not say unto you, verily Satan is your declared enemy? They answered, O Lord, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful to us, we shall surely be of those who perish. God said, Get ye down, the one of you an enemy unto the other; and ye shall have a dwelling place upon earth, and a provision for a season. He said, Therein shall ye live, and therein shall ye die, and from thence shall ye be taken forth at the resurrection." The fact is recognized that since man is in a fallen condition, God would be just if he cut all off. "If God should punish men for their iniquity he would not leave on the earth any moving thing." God's curse rests upon man. "He whom God hath cursed, and with whom he hath been angry, having changed some of them into apes and swine, and who worship Taghut, they are in the worse condition, and err more widely from the straightness of the path." In his sin-

ful condition man is depraved, impatient, and complaining; unthankful to God; prone to evil; perverse. "They have hearts by which they understand not, and they have eyes by which they see not, and they have ears by which they hear not." "Verily we have cast veils over their hearts, lest they should understand the Koran." He is doomed to despair if left to himself. "On that day the unjust person shall bite his hands for anguish and despair, and shall say, O that I had taken the way of truth with the apostle." But pardon may be found by the transgressor. "He who doeth evil, or injureth his own soul, and afterward asketh pardon of God, shall find God gracious and merciful." Contrary however, to the teaching of the Bible, Islam teaches that ability limits obligation. "God will not force any soul beyond its capacity." "We will not impose any difficulty on a soul except according to its ability." The sinful soul is unable to believe except by the divine aid or permission. "No soul can believe but by the permission of God; and he will pour out his indignation upon those who will not understand." Repentance is enjoined and acceptance is assured through it. "But whosoever shall repent after his iniquity, and amend,

verily God will be turned unto him, for God is inclined to forgive and be merciful." But unlike the Bible, no repentance is accepted in the hour of death. "No repentance shall be accepted from those who do evil until the time when death presenteth itself unto one of them and he saith, verily I repent now." "Verily they who believe not, and die in their unbelief, the world full of gold shall in no wise be accepted for any of them, even though he should give it for his ransom." "It is a day whereon one soul shall not be able to obtain anything in behalf of another soul." "No soul shall acquire any merits or demerits but for itself." The washing of regeneration comes from on high. "He sent down upon you water from heaven, that he might thereby purify you, and take from you the abomination of Satan, and that he might confirm your hearts and establish your feet thereby." Righteousness does not consist in formality, but in doing the deeds of a believer. "It is not righteousness that ye turn your faces in prayer towards the east and the west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who giveth money for God's sake unto his kindred and unto orphans, and the

needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer and giveth alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity and hardships, and in times of violence, these are they who are true, and these are they who fear God." Perseverance is taught, but this of course is in Islam. "Persevere with patience, for God is with those who persevere."

With such Bible characteristics as these retained, whilst the Bible mode of salvation is ignored, the question arises, what is the mode of salvation promulgated by Mohammed? This is found to be justification by faith in Islam, and good works. Implicit faith and trust in the teachings of Islam is wrought into the very nature of the Moslem. To him Satan's service brings destruction, and he is warned likewise that worldliness will bring like results. He must seek a higher and better life, and this through the only way revealed to man, and that is by embracing Islam, the right and true religion. This, he is informed, is for man's enlightenment, and those who resist it shall be punished, and that punishment shall be nothing short of hell. The faithful are

those who believe in God, angels, the scriptures and apostles, and they must continue in their belief in the face of all persecution. They must separate themselves from all who are not Moslems. Jews and christians are the objects of reproach and contempt, no friendship being entertained for them. Infidels of whatever kind are to be looked upon as no better than cattle. A distinction is to be made between those claiming to have the true religion and those who have in ages past promulgated it. Assuming that Jews and christians are apostates, they are to be repudiated, but the teachings of Abraham, Ishmael, Isaac, Jacob, Jesus, and the other prophets, are to be accepted and obeyed. But if Jews and christians embrace Islam, they are to be admitted into the number of the faithful. Islam once embraced must be kept inviolate. To forge a lie against it is a terrible crime. All that a man has he must consecrate to it, but is assured that if he does so, it will be to him a source of great worldly increase, and if he is persecuted for his faith, it shall bring him a great reward in the life to come. He must reverently turn his face toward the temple of God at Mecca, when he worships; reverence the apostles, and not presume to accept some of them

and reject others, and above all he must not doubt Mohammed, the illiterate prophet. Proselytes to Islam from whatever nation, if repentant, are to be accepted and included in the number of the saved. The Koran is to be accepted as revealing all that the believer needs to know in matters of faith and practice, and as that which will deliver man from the power of Satan, and which excuses the believer if circumstances prevent him from giving it a constant and careful perusal, after he has been faithful in giving alms and offering prayer. Divine aid is granted to the true believers in their duty, and no crime is to be attributed to the apostle. Warning is given that disobedience will be punished with hell, and that those who take their portion in this life, will receive none in the life to come. Scoffers shall be punished, and the sedition of the few shall bring punishment upon all Moslems. Hypocrites shall reap the punishment of perdition, whilst foreign faithful followers of Mohammed shall reap a great reward. Due penance is to be undergone in the performance of religious duty, and that teaching is to be regarded spurious which does not inculcate the giving of alms. The believer who works righteousness shall obtain paradise, which shall bring to him

untold good. Revilings and defamations among the faithful are not to be tolerated, and all disputes are to be settled by God and the prophet. Necessity relieves from culpability in the violation of the law. The Caaba, or holy house of Islam, is not to be desecrated, and he who profanes Mecca shall be tormented. Those who die for Islam shall be raised in a glorious resurrection, and shall be rewarded with paradise. If the apostle intercedes with God for any one that intercession is likely to be effectual.

With such teachings as these, Moslems are held to the faith of Islam. The reward of eternal happiness is offered to them, not by the vicarious work of another, but through the mercy of God granted upon the ground of their good works, and faithful performance of duty. "But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone." The Moslem then, is taught that the ground of his acceptance is good works, and in these he must excel, being assured that in the day of judgment he will receive a reward therefor because of their merit, and this reward shall be of a tenfold character, and shall be the felicity of par-

adisc. He is taught that his righteousness and consequent justification are accorded him on this ground alone. "A burdened soul shall not bear the burden of another; and that nothing shall be imputed to a man for righteousness, except his own labor." Of the prescribed good works or religious duties and ceremonies of Islam, though conforming in many particulars to the ethics of the Bible, it is not pertinent to this discussion to speak.

CHAPTER IV.

COMPARISON AS TO ESCHATOLOGY.

When we come to the eschatology of Islam we are no less struck with the amount of truth here carried over from the Bible to the Koran. The doctrine of the immortality and conscious experiences of the soul after this life, and the resurrection of the body, are fundamental tenets of this form of belief. The Moslem is taught that this is not a world of retribution, where each soul gets the just reward of its deeds, whether they are good or bad, but the soul is immortal, and that in a future life it shall come into the presence of God, where it may receive mercy and a better reward than this life gives, if it is righteous; and where it may receive a grievous punishment, if it is unrighteous. He is taught that in this life he is to prepare for the life to come, and if he neglects to do so, there shall not be granted to him an opportunity for belief and repentance after death. At death the soul may dwell, as

some suppose, in the shape of a white bird, under God's throne; or go immediately into the full enjoyment of paradise, if of sufficiently high rank to do so; or may partake, in the shape of a green bird, of a certain amount of happiness therein; or if only an ordinary believer, it stays with Adam in the lowest heaven; or near the grave where the body has been laid; or in the well Zem Zem; or in the trumpet which is to call to resurrection. The body is laid away in the grave, there to remain until the last day, at which time there shall be a resurrection of the dead for Genii, men, demons, and animals. The approach of that day shall be heralded by signs like those mentioned in the Bible; men wishing to be hidden from the wrath of God; the sun darkened and the moon turned into blood; wars and commotions, such as of Gog and Magog. Three trumpet blasts shall usher it in. The first shall fill all mankind with uncontrollable consternation, and dissolve the present order of things; the second shall annihilate all things but paradise and hell and their contents; the third, forty years later, shall restore the souls to the bodies in their graves, where they shall remain till their final fate is decided. The souls having claimed their bodies, an

angel visits them in their graves and tells them of the approach of the two inquisitors, Monkir and Nakir, who question them as to their belief in God and the prophet. If believing, they are comforted; if infidels, they are tormented. Then follows the judgment, which shall last one hundred and fifty thousand years. In this judgment the apostles and prophets who have preached to men, shall confront them as witnesses. A book of accounts will be opened, and each one will be judged in accordance with his deeds in life. If those who have neglected their privileges now cry for mercy, they shall receive no answer, and no excuse will be accepted; but God will enter a just decree against each one; and no one shall be able to deliver the condemned out of God's hand. When the judgment is over, the righteous shall pass into paradise to the right hand, and the wicked into hell on the left hand, and the new heavens and new earth shall appear. All mankind will be called upon to pass to their final abode over the bridge al Sirat, finer than a hair, and narrower than the edge of a sword, beset with thorns, stretched across the infernal abyss. The wicked will tumble headlong therefrom into the gulf below, where they shall meet their doom in tor-

ments. "The companions of the left hand * * shall dwell amid burning winds and scalding water, under the shade of black smoke, neither cool nor agreeable," presided over by nineteen angels; a place whose roof and floor are fire; whose smoke ascendeth in three columns, which shall furnish no shade from the heat nor protection from the flame; where sparks shoot forth large as towers, resembling yellow camels in color; where the condemned are taken by the forelock and feet and cast in among the other lost human beings and Genii, to make up that fuel of sinners and stones whereby the flames are made to rage; where they are dragged about by their scalps on their faces, and scorched and boiled, the flame and smoke surrounding them as a pavilion, whilst they writhe their mouths with pain and anguish; where they shall swallow down fire, and have boiling water to drink which shall burst their bowels, and this water shall be filthy corruption, supped little by little and swallowed with difficulty because of its nauseousness; where the food is ever ready to choke him who swalloweth it, and which shall consist of the fruit of the tree al Zakkum, and which, as the dregs of oil, shall boil in the bellies of the damned. Here, with garments of

fire fitted to the body and loaded with collars and chains; with boiling water poured on their heads, and skin and bowels dissolved; beaten with iron maces, the lost shall wail and bemoan themselves. So often as the fire thereof subsides it is rekindled, and whilst death shall stare with hideous eyes from every quarter, no death shall come, but the torment shall be perpetual. This horrid region is separated from paradise by a veil, but the true believers "shall laugh the infidels to scorn," lying on couches, they shall look down upon them in hell.

Such is the hell of Islam. It is divided into seven compartments: the first for lost Mohammedans; the second for Jews; the third for Christians; the fourth for Sabians; the fifth for Magians; the sixth for idolaters; and the seventh for hypocrites. Out of this place, Mohammedans will be eventually taken, but the others never.

The righteous however, pass safely over the bridge al Sirat into paradise, the gates of which will be found wide open, and the guards will say, "Peace be on you." They are met at one of the eight gates by beautiful youths and angels and assigned to their proper degree of happiness, in accordance with

their position in life, of prophet, teacher, martyr, or believer. Here they shall find the seven heavens, a place of security; with palaces built with high apartments, the one over the other, and mansions; and delicious dwellings; where no sun or moon is seen, though filled with light and beauty; where are "delightful meadows," "perpetual shades," gardens of perpetual abode and pleasure, watered by rivers; and wherein is enjoyed whatsoever the soul desires, even food perpetual, in the several sorts of fruit which have a mutual resemblance to each other. With easy digestion amid fountains and these shades, they shall be clothed in green garments of fine silks and brocades, and satin, and adorned with bracelets of gold and pearls; and shall repose on thrones or on couches, the linings whereof shall be of thick silk, interwoven with gold, and adorned with precious stones; provided with green cushions, and all laid upon beautiful carpets. Having quaffed from the pond of the prophet, which is supplied by the rivers of paradise, and which are whiter than milk, and whose perfume outrivals that of musk, the righteous are ministered to by the heavenly attendants. As they repose on their couches opposite one another, youths approach who

continue in their bloom forever. Also the fair virgins of paradise, beautiful and agreeable damzels with swelling breasts, having large black eyes, resembling pearls hidden in their shells, with complexions like rubies and pearls, and who are kept in a pavilion from public view. These come with vessels of silver and goblets and bottles of silver like shining glass, and a cup to serve out pure wine, sealed, the seal of which is musk, the measure thereof determined only by the wish, and which is mixed with the water of Zenzibil, a fountain in paradise named Salsabil, and by the drinking of which the head shall not ache, nor the reason be disturbed. They shall bring flesh of birds, such as shall be desired, and fruits from the two dark green gardens near at hand, wherein are fountains pouring forth an abundance of water, and palm and pomegranate trees, and the provision shall be prepared morning and evening.

Thus shall the faithful delight themselves, drinking from a cup filled from a limpid fountain, and calling for many sorts of fruit and drink. Near them shall be the virgins of paradise, refraining their looks from beholding any beside their spouses, having large black eyes resembling the eggs of an ostrich covered

with feathers, from the dust; virgins created by a peculiar creation, beloved by their husbands, and of equal age with them. Amid the lote trees, free from thorns, and trees of mauze loaded regularly with their produce from top to bottom; in shady groves, the faithful enjoy wives subject to no impurity. In the assembly of truth, in the presence of the most potent king, they shall hear no vain discourse, but peace. All grudges shall be removed, and they shall praise God who has directed them into their felicity; and realize that the good will of God is indeed an excellent reward. They now see that they who believed and fled their country, and employed their substance and their persons in defense of God's true religion, are granted the highest degree of honor with God, and are supremely happy, happy in being admitted to paradise, where they shall remain so long as the heavens endure, beside being assured that the Lord will be pleased to add unto them bliss, a bounty which shall not be interrupted. They shall be perfectly satisfied, not wishing for any change in their state.

CLOSING REMARKS.

If such is the relation existing between Islam and the true religion, what course natu-

rally suggests itself as most likely to reach the Moslem's mind and heart and win him to the faith of Christ? We should not be content with spending our energies upon the poor, the ignorant, and obscure, but bo'dly press the claims of the gospel upon the affluent, the educated and influential. Like Paul, the great apostle to the Gentiles, in Athens, we should storm the citadel itself, and at the close of each attack force them to say, "We will hear thee again of this matter." We should impress upon them that the missionaries of the cross are not "infidel dogs," but men whom nations delight to honor; men, who like Jesup, have the esteem and confidence of the many millions of their countrymen, and whose services are sought in behalf of the interests of the nation in Mohammedan countries; but who can rise above all considerations of earthly honor and emoluments, and continue the simple ambassadors of Christ, instead of becoming the ambassadors of earthly kingdoms, feeling that the interests of his kingdom are paramount to those of any earthly kingdom. It would seem we should press home to him the truth that all, and more than all, that he finds in the Koran as a rule of faith and practice, which is of any value to him, is to be

found in the Bible. We should urge him to follow the instruction of Mohammed, by accepting the writings of those prophets who preceded him, and whose names are found alike in the Koran and Bible, especially those relating to Adam, Noah, Abraham, Moses, and Jesus, who, according to Islam, were appointed to promulgate new laws, and introduce new dispensations. We should urge him to compare the two and be convinced that the fuller and better revelation of the divine will is to be found in the latter, and that in the former he has been imposed upon and furnished with a distorted, perverted, and misleading version of the former. As he has so full a conception of the abstract nature of God conveyed in the Koran, we should urge him to correct the false conceptions given him of Christ, learning that he is God's son as a second person, and that there is a Holy Spirit as the third person of this Triune God. Having so nearly a correct idea of the creation and fall of man, we should press home to him the truth that this all grows out of the working of a covenant relation existing between God and man; and then follow this up with the doctrine of a second covenant, even one of grace, and show him that much of what he already

holds, actually belongs to the workings of this second covenant. In pressing home this matter, Christ should be held up as the God-man who actually died as a sacrifice for sin, and that the soul is saved by a living faith in him who has made this vicarious sacrifice, instead of faith in any apostle, or body of apostles, or system of belief in connection with good works. We should clarify his Eschatology by letting in the light of divine truth, thus eliminating from his ideas of rewards and punishments that which is sensuous, and substituting therefor that which is more spiritual.

By injecting into Islam these and other like needful ingredients which it lacks, it is perhaps not extravagant to assume that it might, under the influence of the Holy Spirit, be transformed into the christian religion itself. In other words, in the work of evangelization, not so much needs to be supplemented or overturned here as in some other forms of false religion, in order to bring its devotees out into the true light of divine truth. In short, it would seem that the greatest manifestation of divine power need not necessarily be looked for among the Mohammedans when that time shall come wherein nations are to be born in a day.

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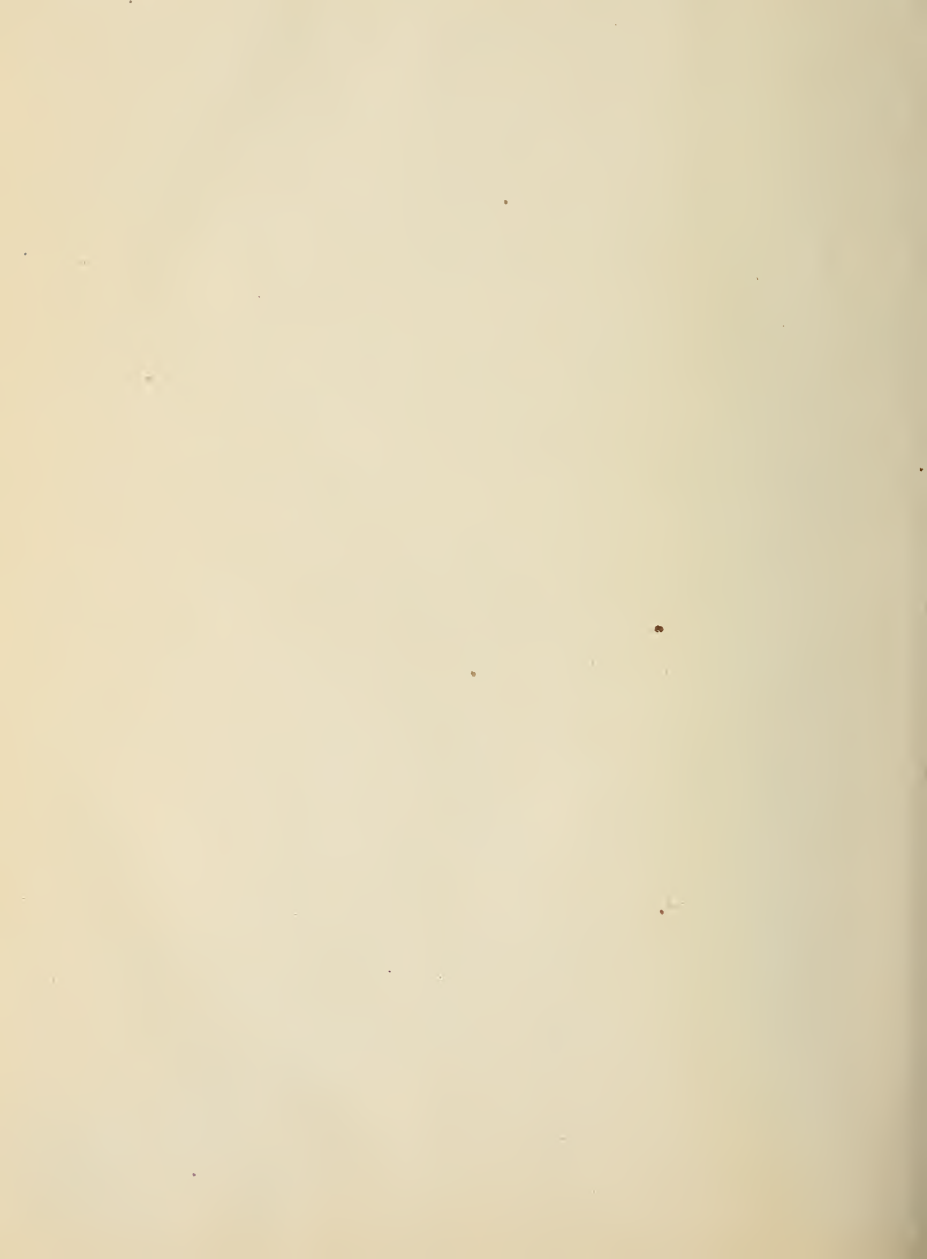
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